

KAIVALYA UPANISHAD



Verse 1

ॐ अथाश्वलायनो भगवन्तं परमेष्ठिनमुपसमेत्योवाच ।
अर्थाहि भगवन्ब्रह्मविद्यां वरिष्ठां सदा सद्गुरुः सेव्यमानां निगूढाम् ।
ययाऽचिरात्सर्वपापं व्यपोह्य परात्परं पुरुषं याति विद्वान् ॥ १ ॥

om athāśvalāyano bhagavantam paramesṭhinam upasametyo vāca |
adhlīhi bhagavan brahma vidyām varīṣṭhām sadā sadbhūḥ sevyamānām nigūḍhām |
yayā' cirātsarvapāpām vyapohya parātparamām puruṣām yāti vidvān || 1 ||

Thereafter the sage Asvalayana approached Brahmaji, the revered grandsire and said, "Oh Lord! Please teach me brahma-vidya, self-knowledge, which is the noblest and is always resorted to by the good people, which is the highest secret, and by knowing which the learned ones cross all sins before long and reach the highest purusa.

Verse 1

तस्मै स होवाच पितामहश्च श्रद्धाभक्तिध्यानयोगादैवहि ॥ २ ॥

tasmai sa hovāca pitāmahaśca
śraddhābhaktidhyānayogādavaihi || 2 ||

To him, the grandsire said, "May you know through sraddha, trust in the teaching, bhakti, commitment, and dhyana, meditation."

Verse 3

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmanā na prajayā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākam nihitam guhāyām vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect).

Verse 4

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ४ ॥

vedāntavijñānasuniścitārthāḥ sannyāsayogādyatayah śuddhasattvāḥ ।
te brahma-lokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve ॥ 4 ॥

The pure-minded seekers who through renunciation have firm understanding of the knowledge of the Upanisads, being the immortal and absolute, are all totally liberated in brahman at the time of death.

Verse 5

विविक्तदेशे च सुखासनस्थः शुचिः समग्रीवशिरःशरीरः ।
 अत्याश्रमस्थः सकलेन्द्रियाणि निरुद्ध्य भक्त्या स्वगुरुं प्रणाम्य ॥
 हृत्पुण्डरीकं विरजं विशुद्धं विचिन्त्य मध्ये विशदं विशोकम् ॥ ५ ॥

viviktadeśe ca sukhāsanasthah śuciḥ samagrīvaśirahśarīrah ।
 atyāśramasthah sakalendriyāṇi nirudhya bhaktyā svagurum pranāmya ॥
 hṛtpuṇḍarīkam virajam viśuddham vicintya madhye viśadam viśokam ॥ 5 ॥

(One should be) sitting in a clean, secluded place, in a comfortable posture, with the neck, head and body in alignment, in the attitude of renunciation, having bowed with devotion to one's teacher.

Verse 6

अचिन्त्यमव्यक्तमनन्तरूपं शिवं प्रशान्तममृतं ब्रह्मयोनिम् ।
 तमादिमध्यान्तविहीनमेकं विमुं चिदानन्दमरूपमद्भुतम् ॥ ६ ॥

acintyamavyaktamanantarūpam śivam praśāntamamṛtam brahmayonim ।
 Tamādimadhyāntavihīnamekam vibhūmī cidānandamarūpamadbhutam ॥ 6 ॥

The Unthinkable, the Unmanifest, the One of endless forms, the Ever-auspicious, the Peaceful, the Immortal, the Origin of the very Creator, the One without a beginning, a middle and an end, the only One, the All-pervading, the Knowledge-Bliss, the Formless, and the wonderful

Verse 7

उमासहायं परमेश्वरं प्रभुं त्रिलोचनं नीलकण्ठं प्रशान्तम् ।
ध्यात्वा मुनिर्गच्छति भूतयोनि॑ं समस्तसाक्षिं तमसः परस्तात् ॥ ७ ॥

umāsahāyam parameśvaram prabhūm̄ trilocanam̄ nīlakan̄tham̄ praśāntam̄ ।
dhyātvā munirgacchatि bhūtayonim̄ samastasākṣim̄ tamasah̄ parastāt ॥ 7 ॥

By meditating upon Lord Paramesvara consorted by mother Uma, the Highest Lord, the all-powerful, the three-eyed, the blue-necked and the ever-tranquil, a true man of reflection reaches Him, who is the Source of all the manifested world, the Witness-of-all, and who is beyond all darkness.

Verse 8

स ब्रह्मा स शिवः सेन्द्रः सोऽक्षरः परमः स्वराट् ।
स एव विष्णुः स प्राणः स कालोऽग्निः स चन्द्रमाः ॥ ८ ॥

sa brahmā sa śivah̄ sendrah̄ so'kṣarah̄ paramah̄ svarāṭ ।
sa eva viṣṇuh̄ sa prāṇah̄ sa kālo'gnih̄ sa candramāḥ ॥ 8 ॥

He is Brahma ; He is Siva, He is Indra, He is the Immutable, the Supreme, the Self-luminous. He alone is Visnu, He is Prana, He is Time and Fire. He is the Moon.

Verse 9

स एव सर्वं यद्भूतं यच्च भव्यं सनातनम् ।
ज्ञात्वा तं मृत्युमत्येति नान्यः पन्था विमुक्तये ॥ ९ ॥

sa eva sarvam yadbhūtam yacca bhavyam sanātanam ।
jñātvā tam mṛtyumatyeti nānyah panthā vimuktaye ॥ 9॥

He alone is all that was, and all that will be, the Eternal ; knowing Him, one goes beyond the sting of death ; there is no other way to reach complete freedom.

Verse 10

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
सम्पश्यन्नब्रह्मं परमं याति नान्येन हेतुना ॥ १० ॥

sarvabhūtasthamātmānam sarvabhūtāni cātmani ।
sampaśyanbrahma paramam yāti nānyena hetunā ॥ 10॥

Experiencing one's own Self in all beings and all beings in the Self, one attains the Highest Brahman – and not by any other means.

Verse 11

आत्मानमरणिं कृत्वा प्रणवं चोत्तररणिम् ।
ज्ञाननिर्मर्थनाभ्यासात्पाशं दहति पण्डितः ॥ ११ ॥

ātmānamaraṇim kṛtvā prañavam cottarāraṇim ।
jñānananirmarthanābhyaśātpāśam dahati pāṇḍitah ॥ 11॥

Making the ego the “lower Arani” and Om the “Upper Arani”, through the practice of repeated churning of Knowledge “Jnana Nirmathana Abhyasa” a wise man burns up all the chords of his bondage.

Verse 12

स एव मायापरिमोहितात्मा शरीरमास्थाय करोति सर्वम् ।
स्त्रियन्नपानादिविचित्रभोगैः स एव जाग्रत्परितृप्तिमेति ॥ १२ ॥

sa eva māyāparimohitātmā śarīramāsthāya karoti sarvam |
striyannapānādivicitrabhogaḥ sa eva jāgratparitrptimeti || 12 ||

The Self, deluded by Maya, is he who identifying with the body does all actions (all perceptions, feelings and thoughts). In the waking state it is he (this Jiva), who reaches full gratification through the varied objects of enjoyment such as woman, food, wine etc...

Verse 13

स्वप्ने स जीवः सुखदुःखभोक्ता स्वमायया कल्पितजीवलोके ।
सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति ॥ १३ ॥

svapne sa jīvah sukhaduhkhabhoktā svamāyayā kalpitajīvaloke |
suṣuptikāle sakale vilīne tamo'bhibhūtaḥ sukharūpameti || 13 ||

The very same individualised ego in the “dream state” experiences its pleasure and pain – in a field of existence created by its own Maya (Misapprehension of Reality). During the “State of profound sleep” when everything is merged (into their causal state), it is overpowered by Tamas (non-apprehension) and comes to exist in its form of Bliss.

Verse 14

पुनश्च जन्मान्तरकर्मयोगात्स एव जीवः स्वपिति प्रबुद्धः ।
पुरत्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् ।
आधारमानन्दमखण्डबोधं यस्मिंल्लयं याति पुरत्रयं च ॥ १४ ॥

punaśca janmāntarakarmayogātsa eva jīvah svapiti prabuddhah ।
puratraye krīḍati yaśca jīvastatastu jātam sakalam vicitram ।
ādhāramānandamakhaṇḍabodham yasmiṁllayam yāti puratrayam ca ॥ 14 ॥

Again due to its connection with the deeds done in its previous births, that very same individuality (Jiva) comes back to the dream or the waking-state. The being, who sports thus in three cities – from whom verily have sprung up all diversities, He is the substratum, the indivisible Bliss-Consciousness and in Him alone the three “Cities” go into dissolution.

Verse 15

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manah sarvendriyāṇi ca ।
kham vāyurjyotirāpah pṛthivī viśvasya dhāriṇī ॥ 15 ॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all.

Verse 16

यत्परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत् ।
सूक्ष्मात्सूक्ष्मतरं नित्यं स त्वमेव त्वमेव तत् ॥ १६ ॥

yatparamā brahma sarvātmā viśvasyāyatanaṁ mahat
sūkṣmātsūkṣmataram nityam sa tvameva tvameva tat || 16||

That which is the Supreme Brahman, the Self in all, the ample Support of the Universe, Subtler than the subtle and Eternal... That alone thou art, thou alone art that.

Verse 17

जाग्रत्स्वप्नसुषुस्यादिप्रपञ्चं यत्प्रकाशते ।
तद्ब्रह्माहमिति ज्ञात्वा सर्वबन्धैः प्रमुच्यते ॥ १७ ॥

jāgratsvapnusuṣuptyādiprapañcam yatprakāśate |
tadbrahmāhamiti jñātvā sarvabandhaiḥ pramucyate || 17||

“That which illuminates the world of relative experiences lived in the waking, dream and deep - sleep conditions, that Brahman am I” – and realising thus, one is liberated from all shackles.

Verse 18

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ १८ ॥

triṣu dhāmasu yadbhogyam bhoktā bhogaśca yadbhavet |
tebhyo vilakṣaṇaḥ sākṣī cinmātropaham sadāśivah || 18||

All that constitutes the enjoyable, the enjoyer and the enjoyment in the three realms..
Different from them all am I, the Witness, the Ever-auspicious, Pure Consciousness.

Verse 19

मम्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्व्याद्यमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam |
mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman.

Verse 20

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् ।
पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ २० ॥

anorāṇīyānahaṁ eva tadvanmahaṁ hāmaṁ viśvamahaṁ vicitram |
purātano haṁ puruṣo haṁ īśo hiraṇmayaḥ haṁ śivaruṇpamaśmi || 20||

I am smaller than the smallest and also am I the most vast. I am the manifold universe – amazing ; I am the Ancient One, the Purusa ; the Supreme Ruler am I, the Effulgent One, by nature ever-auspicious.

Verse 21

अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः ।
अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाऽहम् ॥ २१ ॥

apāṇipādo'hamacintyaśaktih paśyāmyacakṣuh sa śṛṇomyakarnah |
aham vijānāmi viviktarūpo na cāsti vettā mama citsadāham || 21 ||

I am without hands and legs, of incomprehensible power. I see without eyes, hear without ears. Devoid of all forms, I am knowing (everything) and there is none that knows me. I am ever Pure-Knowledge.

Verse 22

वैदैरनेकैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ।

न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति ॥ २२ ॥

vedairanekairahameva vedyo vedāntakṛdvedavideva cāham |

na punyapāpe mama nāsti nāśo na janma dehendriyabuddhirasti || 22||

I alone am the theme taught in the different Veda-s, I am the revealer of the Upanishad-s, the Vedanta and I alone am the real knower of the Veda-s. For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind-intellect equipment.

Verse 23, 24

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam viditvā paramātmarūpam guhāśayam niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣim sadasadvihinam prayāti śuddham paramātmarūpam || 24||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman.